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Easter Island and Melanesia : A Critical Study. By *Dr. Alfred Metraux*,
Anthropologist on the staff of Bernice P. Bishop Museum, Honolulu.

It is almost a dogma with many scientists that the Easter Island culture has strong affinities with Melanesia and that the Polynesians found on the island in the eighteenth century represent a second wave of immigrants who found there a Melanesian substratum. Few accepted theories rest on weaker grounds.

The theory of the Melanesian origin of Easter Island culture originated in the field of physical anthropology. Quatrefages is the first to mention in the series of skulls of Easter Island "several skulls apparently old which are very close to Papuan skulls". Unfortunately his statement, which is an important one, is not supported by measurements or any other evidence. Meyer and Jablonowski (⁽²⁾, p. 92), in a criticism of Quatrefages' and Hamy's approach, remark on the eagerness of the two French scientists to create new races on the basis of skulls with aberrant features.

The dogma of the negroid character of Easter Island skulls rest principally on Volz's work. Among the 46 skulls collected on Easter Island by Geiseler, Volz found representatives of three races—Australian Melanesian, and Polynesian. He believes that these ethnic elements must have occupied the island in three successive waves. The whole approach of Volz is subjected to severe and pertinent criticism by Meyer and Jablonowski. As their discussion is purely technical, I shall give only a summary of their conclusions.

Accepting Volz's system, even if the Australian element is discarded, the strain in the Easter Polynesian would be dominant. (Of 36 skulls, 4 are of Australians, 22 of Melanesians, and 10 of Polynesians.) But how is it that the Easter Island population does not show any markedly Melanesian

feature such as kinky hair or dark skin? Modern Easter Islanders have always been described by travellers as true Polynesians.

Meyer and Jablonowski (¹, p. 106) terminate their analysis with a few sensible words:

Anthropologists should not indulge in speculations about the physical peculiarities of the Easter Islanders and explain them as the result of mixtures of different races which went to the island. They should first question whether these craniological features are proper to this island and whether they appear with similar variations in other island groups.

Meyer and Jablonowski's minute study of 26 Easter Island skulls has shown that these natives are predominantly dolicocephalic and "that the individual variations shown by these skulls remain within the limits which, in the present state of science, can be attributed to the physical aspect of the Polynesian race." (Meyer and Jablonowski,⁽²⁾ p. 91.)

The Easter Island skulls collected by Routledge have been examined by Dr. Keith, who says: "The Polynesian type is fairly purely represented in some of the Easter Islanders . . . but they are absolutely and relatively a remarkably long-headed people, and in this feature they approach the Melanesian more than the Polynesian type." (Routledge,⁽³⁾ p. 295.) T. A. Joyce came to the same conclusion, though he has never substantiated his statement by any evidence. The dolicocephaly of the Easter Islanders is shared by the Mangarevans, the Tuamotuans, the Maoris and somewhat by the Marquesans. Unless all these Polynesians are "Melanesians", I do not see how Easter Islanders can be Melanesians.

A definite answer to this question will be given when Dr. Shapiro, who carried on an extensive anthropological research on Easter Island, publishes his results. I have been authorized by Dr. Shapiro to mention in my work the conclusions of his analytical and comparative studies which will appear in a volume on Easter Island now in press. Easter Island skulls show a specialized type which is sufficiently marked to permit a distinction between them and other Polynesian series. This type, produced by long in-breeding, does not exhibit negroid characteristics, but can be easily related to other Polynesian groups. The Easter Islanders are physically closely related to the natives of Mangareva. Dr. Shapiro's conclusions tally perfectly with the linguistic and cultural affinities of the Easter Islanders.

Under the influence of these mistaken statements by physical anthropologists, Balfour pointed out in the Easter Island culture several

traits that in his opinion showed conclusively a relationship between Easter Island and Melanesia. His arguments can be summarized as follows :

(1) An obsidian point of a type similar to the obsidian spearhead (*mataa*) from Easter Island was found in the Yodda Valley in New Guinea. (2) The aquiline nose of the Easter Island wooden images suggests the Papuan type. (3) The distension of ear lobes formerly practised by Easter Island natives occurs also in Melanesia. (4) The protruding or pursed mouth of the Easter Island stone statues recalls the treatment of the mouths of carved images on boat prows of the Solomon Islands. (5) Bird men are represented in both the Solomon Islands and Easter Island ornaments. (6) The red tufa cylinders of the Easter Island statues are a crude attempt to represent artificially bleached hair. Bleaching of the hair is common in Melanesia and Samoa.

These cultural parallels between Easter Island and Melanesia are exceedingly vague and of no great moment. In not a single case do they correspond to fundamental elements in either culture.

Obsidian points have been found by the hundreds on Easter Island ; New Guinea specimens are few. What makes the analogy apparently striking is the correspondence between form and material. Obsidian could not be worked in the rest of Polynesia since volcanic glass does not exist outside of New Zealand and Easter Island. The early settlers of Easter Island either must have carried the idea of using obsidian directly from New Guinea or resorted to this material independently on Easter Island, prompted by the abundant deposits of Mount Orito. In New Guinea obsidian was exceptionally used and it played an important part in the industry of the Admiralty Islands. But the products of this region have little if any resemblance to the Easter Island spearheads. Thus, unless we suppose that Melanesians from the Yodda Valley came directly to Easter Island, the chances are in favour of the reinvention on Easter Island of the working of obsidian. It is impossible to believe that Melanesians or Papuans kept for generations the memory of the usefulness of obsidian and revived this tradition when they rediscovered obsidian.

I doubt that any physical anthropologist in the world will readily accept racial connections based on conventionalized wooden images. This looks almost like a joke. In truth, I must add that Balfour himself makes a little of this parallel and suggests that the accentuated curve of the nose

is an attempt to show the retrocession of the cartilaginous extremities of the nose after death, a quite sensible and natural explanation.

Is the ear deformation so typical of Melanesia that its occurrence in some other part of the world should be regarded as the proof of a negroid strain? Did the Marquesans wear big earplugs in their ears just like the Easter Islanders?

We have seen that Balfour finds some analogy in the treatment of the mouths of Easter Island figures and the snouts of some prow images of the Solomon Islands. This resemblance is purely subjective, and with the best will I still fail to notice it. The examples he produces have a sort of snout but nothing reminiscent of the thin, protruding lips of the Easter Island images. The pouting mouth is a striking feature on Mangarevan images. Margareva is, as we know, the nearest Polynesian group of islands to Easter Island. Nobody has claimed for the Mangarevan a Melanesian origin.

The parallels stressed between the designs representing frigate birds are more acceptable. But as the Solomon Islands and Easter Island carvings are both naturalistic, the resemblance between the renderings of the same species of bird is natural and of no historical value. There are few ways of figuring the outline of a frigate bird.

There is certainly an analogy between the ribs and the depressed abdomen of a single wooden image of the Chatham Islands and the famous *moai kavakava* (wooden images of a decayed man) of Easter Island. Otherwise the Moriori style of carving has nothing in common with Easter Island conventions. Balfour interprets this single coincidence between Easter Island and Chatham Islands images as another sign of a Melanesian substratum on the Easter Island culture. His contention is that Melanesian elements formed part of the Moriori culture, but this last statement needs further confirmation. Is it fair to pick out as a Melanesian culture trait an artistic convention which is lacking in Melanesia?

Balfour's often-quoted parallels appear to be superficial resemblances of a few traits selected at random in an area conspicuous for the divergence of its local cultures.

I thought once that I had discovered on Easter Island a typical Melanesian custom. My informant told me the legendary story of boys who disguised themselves as gods in order to levy goods among the terrified villagers. I thought that this might be the survival of some secret society of Melanesian type. Certain details of the legend, however, were not clear.

For instance the fraud was discovered after the young people had washed themselves. Reading an earlier version of the same story I found no mention of masks, but only of facial painting. The important mask element had been introduced by my informants who had seen them in Chile and were fond of playing pranks with them. If this tale had been published without comment, it would have presented strong evidence in favour of the Melanesian theory. This incident should teach us to be cautious and sceptical about the accuracy of our source of information.

My conclusion is that nothing fundamentally important is shared by Easter Island and Melanesian cultures, and that Easter Island belongs entirely to Polynesia, particularly to the eastern and marginal culture area.

ALFRED METRAUX.

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Australia : Archæology.

Dow.

Aboriginal Carvings : West Darling District of New South Wales. By Edmund B. Dow.

Despite the somewhat arid conditions which prevail in the country west of the Darling River, there is abundant evidence throughout of its early occupation by the aboriginal.

"Nardoo stones", axes, camp fires—either with or without stones—are scattered everywhere, while stone flakes and chippings occur in millions.

To account for such vast quantities of material one must assume that either there was a comparatively dense population for a short term, or, as is more likely correct, a small nomadic population roaming the country for many thousands of years.

Every clay-pan and sand-hill, every creek bank and rock-hole, bears ample testimony to the presence of primitive man, a man extremely careless of his cutlery, crockery, and other belongings.

A consideration of the stone implements and utensils of this district inclines one to the theory that there was more than one important migration

down the Darling basin from Central Queensland. It seems likely that an early people brought into this district the cylindro-conical stones and certain other stone cultures. At a very much later date another wave of migrants swept into this country, having no knowledge of the use of these stones, and although they may have adapted them to their own use in certain circumstances, the significance of such emblems was gradually lost. The new knowledge and customs of this people took the place of the old order and ceremonies, and the latter were ultimately forgotten. The natives with whom the white man has been in contact since the first settlement of the country profess to know nothing whatever about these conical stones. There seem to be two alternatives: either they know and refuse to reveal their tribal secrets, or else they do not know the original significance of such emblems, and I incline to the latter theory. Such stones may thus belong to an older civilization, and their original use has been obscured and forgotten by the arrival of new peoples with later and advanced ideas and customs.

In "The Desert Aborigines", George Aiston¹ refers to the cylindro-conical stones as the "insignia of the *moora*", and suggests that these were treasured and secretly hidden in places known only to the medicine man or the old men of the tribe.

There seems to be some evidence of their association with the "*moora*", but in this district such stones are found with an apparently careless distribution, and the majority of which I have knowledge or personal experience were found in situations which by no stretch of the imagination could be regarded as good hiding places, i.e. to the mind of the white man. Whether on sand hill or plain, there were no physical features or trees to guide one to a definite spot. I have experienced the wonderful sense of locality and the unerring tracking ability of the native, but certainly some of these spots where the stones were found would be very difficult to describe and also very difficult to re-locate after a stone had been hidden. Again, where a keen observer might expect to find such hidden treasure, his search is unrewarded.

The haphazard occurrence of these conical stones suggests to me a half-hearted interest or an uninterested carelessness on the part of the native and leads one to the conclusion that the latter-day tribes, of this district at any rate, did not value them to the extent that has been suggested.

¹ MANKIND, Vol. 1, No. 12.

ABORIGINAL CARVINGS.



Fig. 1. *Monteinge.*

ABORIGINAL CARVINGS.



Fig. 3. Mootwingee Caves.



Fig. 4. Mootwingee Caves.

There are to be found also in this district heaps or mounds of stones, or "ceremonial cairns", and of these very little if anything is known. One is almost at a complete loss in trying to explain their use. They appear to be of great age and show no signs of comparatively recent use.

The widespread occurrence in this district of cooking and camp fires would seem to indicate that, in past ages, within the history of the occupation of the country, there was a higher or more regular rainfall than is experienced at present. Clay pans and other depressions which have not held water within the memory of the white man are, in many instances, ringed with cooking fires, pointing to a periodic or semi-permanent water supply at these places. In this regard it must be remembered that this country has only been known to us for a brief 75 years, an infinitesimal period when compared with the time which has elapsed since Neolithic man entered this continent across a land connection with Asia. Considerable climatic changes may have taken place since his advent, and the "Kadimurkara" legends of the Lake Eyre tribes may be based on the actual experiences of their ancestors, who roamed vast forests peopled with the giant ancestors of our marsupials.

ROCK CARVINGS.

At quite a number of localities in this district there are to be found petroglyphs or examples of native carvings, and it is the object of this paper to record those that have already been located. Other occurrences are known to exist but have not yet been visited and there is no doubt that a systematic search would reveal a number of other groups which have been overlooked by the prospector and musterer—the only persons to traverse many of the rocky and precipitous gullies in the few ranges that do occur in the west.

In the majority of cases where these carvings occur there is evidence of a copious water supply, either rock-hole or soakage, and this would enable the natives to indulge in prolonged camps and so pursue their artistic leanings. In some cases, however, there is no present-day evidence of the proximity of water. We know that the face of this country has been altered considerably during the last seventy years by soil erosion and sand drift causing the silting up and destruction of many of the early water-holes, and we must again try to visualize this place as it existed thousands of years ago. This change will no doubt explain why carvings occur at places

now completely desiccated, but which at one time were favourably situated for continuous or periodic occupation by numbers of people.

On the other hand we find permanent water in apparently favourable situations but with no carvings. A case in point is that of Mulga Springs, about 15 miles from Broken Hill. Here, in the creek bed, there are a series of permanent fresh-water springs, with kindly rock faces on the cliffs on either side, but so far no carvings have been discovered in the vicinity. There is, however, at this place a mound of stones or "ceremonial cairn" with a definite native pad leading towards the springs. Possibly these springs are of comparatively recent origin and did not exist at the time when aboriginal art was in its ascendancy, or again the sound of the artist's chisel may have been banned from such a sacred spot.

One can but surmise on these things of the past and proceed to record the various occurrences in the hope that further research and comparisons may elucidate some of the mystery that enshrouds many of the customs and habits of this interesting race.

As there are no reliable maps of this district west of the Darling, the positions given below are only approximate, and some of the carvings would be difficult to locate without a guide who knows the country. Positions have been plotted as near as possible on the existing maps and latitude and longitude measured therefrom and this will serve as a rough guide to the locations. The map which accompanies this paper will give an idea of their distribution.

Carvings have been recorded at the following places :

- (1) Mootwingee.
- (2) Sturt's Meadows.
- (3) Euriowie.
- (4) Blackfellows' Waterhole.
- (5) Sandy Creek.
- (6) Gum Tank.
- (7) Burke's Cave.
- (8) Waterbag (The Ramparts).
- (9) Koonawarra.
- (10) Mena Murtee.

Nos. (9) and (10) have not yet been visited by the writer.

(1) *Mootwingee.*

W.L.L. 1475. County of Mootwingee.

ABORIGINAL CARVINGS.



Fig. 5.



Fig. 6.



Fig. 7.

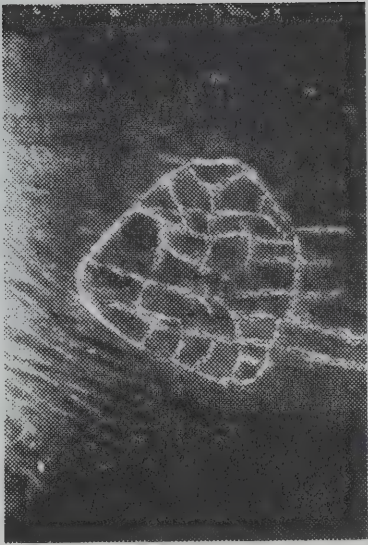


Fig. 8.

ABORIGINAL CARVINGS.



Fig. 9. *Sturt's Meadows.*

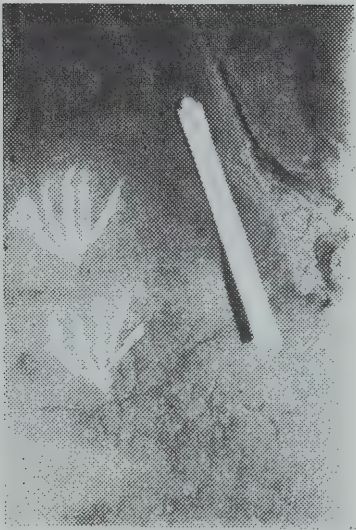


Fig. 10. *Sturt's Meadows.*



Fig. 11. *Sturt's Meadows.*



Fig. 2. *Mookwingee.*

Lat. $31^{\circ} 14'$. Long. $142^{\circ} 19\frac{1}{2}'$.

About 90 miles N.E. of Broken Hill.

This locality is so widely known that very little comment is necessary. In the Government Gazette No. 149 of 1931, after representations by the Barrier Field Naturalists' Club, an area of about 28 square miles was proclaimed a reserve for the "Preservation of Caves", but the locality is so isolated that supervision is impossible, and quite an amount of damage has been done by vandals and other thoughtless persons.

This spot is interesting also from an historic viewpoint. Burke and Wills passed here in 1860 on their fateful journey northwards from Menindee, and although it was not one of their camping places, Wills, in his diary, notes the occurrence of permanent water but makes no reference to native carvings.

The track opened up by these explorers continued, for some years, to be the main road to the north, and Ernest Giles, who later came into prominence as one of Australia's explorers, evidently used this spot as a regular camping place during his journeys around the district. He left his mark thus :

GILES	
July	61
Aug	63
Sep	63

but thoughtfully chose a clean rock surface for his inscription and did not carve his name over the native pictures as others have done since.

Native carvings at Mootwingee are numerous, and many are superimposed on older work. The whole of the designs are done by the "pecking" method, i.e. by chiselling small indentations in the rock surface and there is no continuous outline as can be seen at Manly and other coastal places in N.S.W.

Fig. 1 shows a typical slab of rock with a number of carvings, and Fig. 2 is a close-up view of another subject showing the technique used in carrying out the design. These pictures give one the impression of great antiquity, for what were once continuous designs have now been broken by the cracking and exfoliation of the rock surface.²

8 ★ ² See Fig. 2.

CAVE PAINTINGS.

In the cliffs bordering the valley of the Rock Hole Creek there are a number of shallow wind-eroded caves or rock shelters, and these have their walls decorated with "blown" or "stencilled" hands, boomerangs, and other designs.³

In one of the largest caves is the outline of a 28 feet long python, but due to weathering and other causes this has become almost illegible during the last ten years. The peculiar design of "cricket stumps" painted on the wall of this cave (Fig. 3) is of interest, because the same design occurs at Sturt's Meadows, but in the latter case it is "pecked" on the rock surface (Fig. 5). The hands are of various sizes, from piccaninny to old man, and in one place a foot is shown. Perhaps this was the blackfellow's method of leaving his "initials", a habit which has been handed down to the white man and practised with pernicious and annoying frequency.

(2) *Sturt's Meadows.*

W.L.L. 415. County of Mootwingee.

Byjerkerno or Eight Mile Creek.

Lat. 31° 17'. Long. 141° 40'.

About 55 miles north of Broken Hill.

This group of carvings occurs two miles west of Sturt's Meadows homestead, where the boundary fence crosses the Byjerkerno or Eight Mile Creek. At this point there is a large flat outcrop of rocks about an acre in extent, and it is probable that at one time the bar of rock provided suitable rock-holes or soakages, where a plentiful supply of water was available. Siltage during recent years has been heavy and the spot is now quite dry, nor do the pastoral people have any record of water being available in this locality.

Here there is a wonderful profusion of petroglyphs, differing considerably from those at Mootwingee and other places and providing an interesting field of study (Fig. 5).

Whereas at Mootwingee there are quite a number of human figures in various attitudes, here such pictures are rare, but animal tracks occur in profusion, the emu track being rather prominent. In fact, an emu track can be followed from rock to rock, giving one the idea that the pictures may represent the legends and history of the Emu Totem.

³ See Figs. 3 and 4.

ABORIGINAL CARVINGS.



Fig. 13.



Fig. 15.

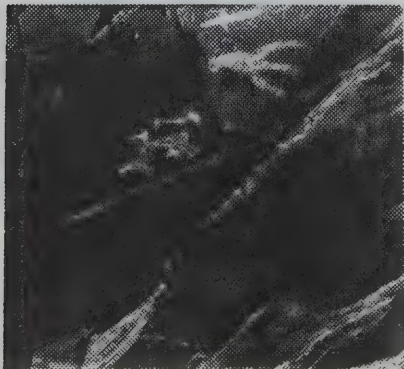


Fig. 12.



Fig. 14.

ABORIGINAL CARVINGS.



Fig. 17.



Fig. 19.



Fig. 16.



Fig. 18.

Many other designs occur for which there is apparently no interpretation, and the following photographs (Figs. 6-11) depict some of the more striking carvings amid the hundreds which are spread out in this national art gallery. In Fig. 5 may be seen, amid a profusion of other pictures, a carving of the three "cricket stumps" which occur stencilled in red ochre at one of the Mootwingee caves (see Fig. 3).

Fig. 6 shows the "barred circle", Fig. 9 the wheel, and Fig. 11 a peculiar "fork" design. These designs have all been recorded by Mountford⁴ as occurring in South Australia, but his Salt Creek "fork" has four prongs as against the three shown at Sturt's Meadows.

The design shown in Fig. 8, which has been called "The Turtle" for convenience, is of great interest and is the only example so far discovered in this district.

(3) *Euriowie.*

Byjerkerno Holding. County of Farnell.

On Condah Creek.

Lat. $31^{\circ} 27'$. Long. $141^{\circ} 33'$.

About 50 miles north of Broken Hill.

At this place Condah Creek has cut a deep gorge, known locally as Euro Gorge, across the almost vertical strata of the Willyama series of schists, and it is on the vertical faces of the slabs of rock that the artist has worked. A concrete weir has been constructed across the gorge to provide a suitable water supply, but the sand and silt carried down by the creek is now almost to the top of the weir, rendering the place almost useless to the pastoralist. Before the weir was built there is no doubt that there was a fair supply of water available here for many months after rain and thus conditions were fulfilled for a camping place, by an adequate water supply and consequently a good food supply also.

Some of the pictures at Euro Gorge are now inaccessible, and one can only surmise that the rocks on which the artist stood, or sat, have fallen away in the course of centuries; otherwise he would need a "bosun's chair" to accomplish his task.

⁴ Aus. Assoc. Adv. Sc., 1928. C. P. Mountford, "Aboriginal Rock Carvings in South Australia".

Animal figures seem to predominate here—lizards, snakes and birds—the latter being wonderfully life-like representations of emus and curlews (Fig. 12).

The barred circle also occurs here, with crude human figures as seen in Fig. 13. In this photograph part of the weir can be seen at the left of the picture, and it also gives an idea of the splendid rock faces available for carving. The white man has also done his little bit of carving, as can be seen by the initials at the bottom of the picture.

Fig. 14 shows several snakes and other designs, and Fig. 15 is a close-up view of the group of carvings in the bottom corner of Fig. 14. It will be seen that most of these pictures have been rubbed over with white chalk to provide the proper contrast in the photographs.

Probably the most interesting designs at this place are the two depicted in Figs. 16 and 17, and the interpretation of these symbols is left to others.

Further search in the hills around Euriowie may reveal other carvings, as there are several watercourses cutting across the strata in the same manner as the Euro Gorge, thus providing water-holes and the essential rock faces for the aboriginal artist and historian.

(4) *Blackfellows' Water Hole.*

W.L.L. 1996. County of Yancowinna.

30 miles north of Broken Hill.

At this place a small creek cuts its way through a gorge as it goes to join Wookookaroo Creek, leaving several good supplies of water in the rocky holes in its bed.

There are only a few designs on these rocks—emu tracks, the herring-bone type and the shield or *churinga* design. Unfortunately this water-hole is fairly easy of access and for a number of years has been a favourite spot for picnic parties and kangaroo hunters, with the result that all the carvings have been defaced to such an extent that no photographic record was taken.

(5) *Sandy Creek.*

W.L.L. 243. County of Farnell.

Lat. 31° 00'. Long. 141° 43'.

80 miles north of Broken Hill.

ABORIGINAL CARVINGS.



Fig. 21.



Fig. 22.

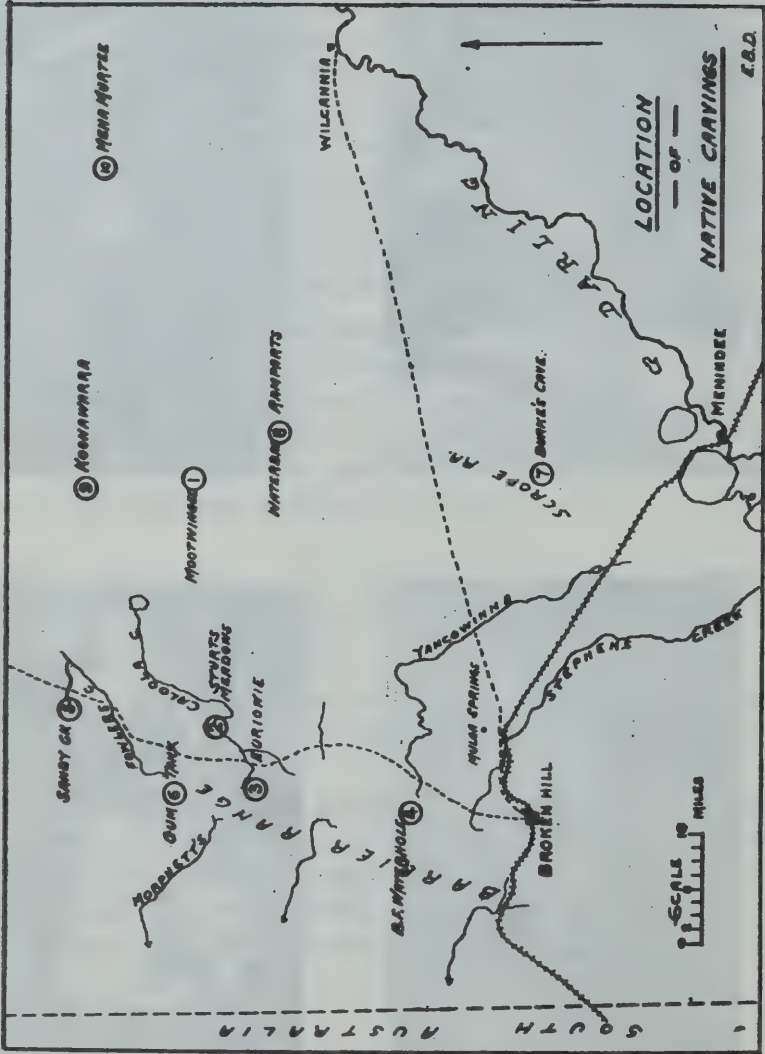


Fig. 20.



Fig. 21A.

ABORIGINAL CARVINGS.



Sandy Creek runs down from the hills comprising the northern extremity of the Barrier Range, and in several places there are steep rocky cliffs bordering its course which shelter small holes of water after rain. On one of these cliff faces two designs are carved, an emu track and a shield or *churinga* design (Fig. 19). These were the only pictures found in this area.

(6) *Gum Tank.*

W.L.L. 243. County of Farnell.

Lat. $31^{\circ} 11'$. Long. $141^{\circ} 37\frac{1}{2}'$.

About 63 miles north of Broken Hill.

These carvings occur on a low outcrop of rock on the Willyama series, bordering what is now the shallow, silted watercourse of Fowler's Creek. Soil erosion and sand drift have definitely affected the creek, and the only water now available is that in the station tanks of which Gum Tank is the nearest.

Possibly in past ages the creek bed was deeper, providing soakages which may have been permanent, as there is a good run off from the hills and the situation is favourable for soakage wells; otherwise the carvings are a considerable distance from any water supply. The location is rather a surprising one, for in the light of other occurrences in this district one would not expect to find carvings in such an apparently unfavourable position.

The pictures look very ancient, but as they are in a very wind-swept and exposed position wind erosion may have had a lot to do with their appearance.

Fig. 20 depicts a small group from here and these show a great similarity to those recorded by Mountford at Mt. Chambers Gorge in South Australia, about 140 miles to the west.

(7) *Burke's Cave.*

W.L.L. 2143. County of Tandora.

Glenlyon Holding.

70 miles east of Broken Hill.

Burke's Cave is situated in the Scrope Range, being about 36 miles from Menindee, and was so named because Burke and Wills camped here on their journey northwards in 1860.

Ernest Giles left his mark in the cave in July, 1861, and later on the place was used as a mail change on the coach road from Broken Hill to Wilcannia.

The rocks composing the range, which was named by Sturt in 1844, are sandstones and conglomerates similar to the Mootwingee series, and the hills have weathered into the same type of gullies, with wind-eroded caves in the face of the cliffs.

Many of the caves show "blown" hands and boomerangs, but while the predominating colour at Mootwingee is red, here the majority of the designs are done in yellow ochre. Even Burke's Cave itself still shows faint traces of coloured hands through the smoke of many camp fires and amid the dozens of names carved on its walls by waiting coach passengers.

On a prominent rock face across the creek from the big cave there is a small group of carvings, a prominent figure being a quadruped which has also been recorded at Euriowie. This animal has a long tail and may represent a kangaroo, but it has more the semblance of a dingo (Figs. 21 and 21A). The head of this animal is indistinct, due to the crumbling of the rock face.

(8) *Waterbag (The Ramparts).*

W.L.L. 1852. County of Mootwingee.

Ramparts Paddock on Waterbag Holding.

About 80 miles north-east of Broken Hill.

The Ramparts are so called from the high precipitous cliffs occurring in this paddock at the southern termination of the Mt. Daubeny or Mootwingee Ranges. While searching for a "ceremonial cairn" in this locality, a small group of carvings was found, close to a good rocky water-hole in the creek. Two cairns were found on top of the ridge, and in the light of similar occurrences the spot was considered a suitable one for carvings, and these, with a number of "hands", were located. Quite a number of small caves or rock shelters exist in this locality and many of them showed the familiar "red hands".

The most interesting of the carvings was the human hand shown in Fig. 22. The photograph shows the "chalked" hand amid quite a series of indefinite figures "pecked" on the rock.

This is the only known example of a "carved" hand, and may represent a certain evolution in the art of the native. First, he "blew" his hand on the walls of the caves and then it occurred to the artist that if he "blew" his hand on the rock face and filled in the design with his hammer and chisel he would have a more permanent picture. We have the result as shown, and although the fingers and thumb are all sharp-pointed, there is little doubt that it represents a human hand, for there is almost an exact fit when one's own hand is superimposed.

OTHER LOCALITIES.

Carvings have been reported from several other localities further north and east of Mootwingee, as at Koonawarra, and Mena Murtee towards Wilcannia, but the writer has not had the opportunity to visit these places. There is every likelihood of many other groups being found if a systematic search were made of many of these rocky and almost inaccessible gullies in the ranges.

GENERAL CONCLUSION.

A comparison of the local carvings with those recorded by Mountford in South Australia seems to suggest a slightly higher degree of skill and a wider range of subjects in the West Darling area.

There is a great similarity between certain designs at Mt. Chambers Gorge and those of this area, and the shortest distance between is 140 miles across very inhospitable country.

From the Manna Hill group to the nearest Broken Hill group there is a space of about 100 miles of somewhat similar arid and uninteresting country, across which there would not be much traffic for the interchange of ideas.

The Salt Creek examples on Panaramatee Station, South Australia, show a mass of irregularly circular figures with scattered animal tracks—a somewhat confused jumble to the white man—but there may have been law and order in the mind of the artist who executed the design, and who of us can get behind the mind of the blackfellow!

In the West Darling area the designs are more regular and definite on the whole. At Mootwingee a kangaroo hunt is depicted with a spear through the animal, also boomerang fights between individuals. At Sturt's Meadows part of the area is dominated by the definite and continuous tracks

of an emu. As mentioned earlier this may be a record of the history of the Emu Totem written on the rock of ages.

The Gum Tank designs shown in Fig. 20 are similar to those at Mt. Chambers, but these are the only examples of this type so far found in this district.

Summing up the larger groups that have up to now been recorded in this area, Mootwingee stands out for its excellent examples of animal and human figures; Euriowie for its life-like birds; and Sturt's Meadows for more intricate geometric and symbolic designs.

E. B. Dow

Australia : Archæology.

McCarthy.

Aboriginal Relics and their Preservation. By Frederick D. McCarthy, *Department of Anthropology, Australian Museum.*

The vital need for legislation for the preservation of prehistoric and aboriginal relics in New South Wales, and Australia generally, has long been recognized by those interested in the subject. Up to the present the public has shown that it cannot be trusted to regard such relics with due respect and no more important step forward for the science of anthropology could be made than the enactment of such legislation throughout Australia. So much has been lost in the past through a general attitude of *laissez-faire* that an Act of Parliament is now the only adequate remedy. Moreover, to permit collections of prehistoric objects to leave the country is to condone the destruction of archæological deposits and to encourage an undesirable trade in artefacts and skeletal material, especially skulls, thus making it impossible for the museums, with their limited incomes, to acquire many specimens of scientific importance for the State and posterity.

The Birds and Animal Protection Act, and the Wild Flowers and Native Plants Protection Act, have proved to be essential aids in the campaign for the preservation of our fauna and flora. The time has come when similar legislation must be enacted to preserve as national monuments what remains of the culture of our aborigines. The gradual education of the people to a realization of the significance to science of our archæological deposits, cave paintings and artefacts must be hastened by protective legislation which will drive home this realization before it is too late. It is desirable that legislation be put into force on the lines of the South

African Prehistoric Relics Act of 1934, and Acts in force in the United States and Canada, modified to suit Australian conditions. In these Acts the State is given control of the investigation of prehistoric sites, and of the disposal of all portable relics ; relics *in situ* are declared monuments and are so preserved for posterity. Similar legislation is in force in the Dutch East Indies, French Indo-China, and all European countries.

The present position in New South Wales in regard to sites of this nature is extremely unsatisfactory from the point of view of their preservation and protection. It is necessary to appeal to municipal and shire councils to provide means of protection for relics *in situ* and these bodies are often unwilling to take steps for their preservation unless they can make them attractions for tourists in their respective districts. The Crown Lands Consolidation Act of 1913 provides for the dedication of relics (particularly rock carvings and paintings) *in situ* as permanent reserves for public purposes, but its powers can be made use of only upon special request. It is not desirable, however, that legislation should be so restricted that each prehistoric relic or deposit should have to be separately dedicated, for this means that action can be taken against vandals or offenders only in respect to declared reserves. It is essential that all sites of prehistoric or aboriginal origin should be declared national monuments as a general principle, because of their nature and scientific importance, and so that action may be taken against any individual who disturbs a cave deposit or who cuts figures out of a group of rock carvings or paintings, no matter where the site is situated.

A fact to be borne in mind is that the science of archæology is just beginning in the Oceanic region, and the results are awaited by scientists throughout the world. The reconstruction of the prehistory of the Pacific area can be done only by detailed and accurate excavation work. Thus it is essential that action be taken as soon as possible to preserve such sites from vandals and " treasure hunters " in order that they may be properly investigated by trained specialists.

Relics which should be protected by such legislation include all rock carvings and paintings and other aboriginal relics *in situ*, such as carved trees, graves and burial grounds, arrangements of stones, initiation grounds, ritual stones, grindstones *in situ*, quarries and sites of manufacture of stone artefacts, totem centres, and kitchen-middens. All cave and rock-shelter deposits of a prehistoric nature contain valuable records of the ancient

inhabitants of the continent, and there should be heavy penalties for unauthorized and untrained individuals who indiscriminately dig them out in their quest for stone axes and skulls, for the destruction of one site in this manner is like destroying a valuable manuscript which cannot be replaced. Such work should be carried out only by properly equipped and trained research workers who are prepared to spend the necessarily lengthy period of time on the work.

Moreover, all portable weapons, domestic gear, canoes, stone, shell and bone artefacts, and other objects which constitute the material culture of the aborigines should be kept in Australia, as they are in New Zealand, where the government has enacted laws which have ensured the retention of all genuine Maori material in the country.

The question of private collections is a difficult and serious one. Many collections have been presented to institutions in Australia, but unfortunately a large number are offered for sale, and some most valuable from a scientific and historical point of view have been sold at auction and to institutions and dealers abroad. If the museums have not the money at hand, steps can sometimes be taken to secure it from supporters, but at the same time, it is unfair that our institutions should be compelled to pay fancy prices for specimens which should be in the national collections for their scientific value alone. Further, unusual and outstanding specimens often find their way into private collections and the museums are not given an opportunity either to acquire them or to make records of them. After all, the museum collections are the State collections and the people's collections and are always available for study by workers desiring to do so. The work of private collectors often leads to important discoveries, and their enthusiasm and interest should not be curtailed in any way, but the valuable collections formed by them should be kept in Australia and not sent abroad to American and European museums when their own institutions have no examples of many of the specimens. It is, moreover, surprising how many private collections of ethnographical material have no information about the specimens, so that their value is almost completely negated. The recording of data, especially concerning the localities of specimens, should be a cardinal rule for collectors.

The study of the material culture of the Australian aborigines has been advanced considerably in recent years by research workers from the Australian National Research Council, the museums of Australia,

by private individuals, and by workers from America and Europe. From these studies important results have been obtained regarding the composition and relationships of the various traits, results which are valuable contributions to our general knowledge of the cultural history of the aborigines. A serious drawback to final conclusions being reached is that scant information is available about the customs, weapons, domestic gear and ceremonial paraphernalia of the tribes which inhabited those parts of Australia first settled ; these comprise the Sydney, Melbourne, and Perth districts particularly, and for many traits, the whole of New South Wales.

Similar remarks apply to all other parts of Australia, even where the natives are still living in a semi-primitive condition and in their untouched nomadic state, because the spread of the activities of miners and other Europeans in the interior, and their contact with the aborigines, is rapidly breaking down the old customs of the natives. Steel and metals are substituted for stone and bone implements and spear points, tins for bark and wooden containers and string bags, calico is used instead of kangaroo and opossum cloaks, European string in place of that made of bark and marsupial fur, steel hooks instead of shell and bone fish hooks, and so on. In a short time genuine aboriginal curios will not be obtainable in Australia.

A matter of the greatest importance, then, is that specimens from little-known areas which are in private collections should not be allowed to leave Australia. There are numerous examples of private collections having been sold to foreign museums, some of which may be mentioned. The late Dr. Pulleine's collection was sold to the Copenhagen Museum, the P. G. Black collection of Australian and Pacific Island curios, comprising six thousand specimens, to the Buffalo Museum in America, the Strehlow collection of central and north Australian aboriginal curios was sent to the Frankfort Museum, Germany, the collection of skulls made in Australia by Dr. Klaatsch was taken by him to Heidelberg University, whilst Dr. Roheim and Dr. Eylmann are others who have taken valuable collections from Australia to Europe. All of these collections contained specimens not represented in Australian museums, some of which it is not possible to secure to-day. A large collection made by an Adelaide collector was sold to an American museum last year. Again, Dr. Lloyd Warner excavated prehistoric sites in Arnhem Land in 1930-31 and obtained specimens which should have been placed in one of the museums in Australia because of their value in unravelling the prehistory of the aborigines, but they were

taken back to America. The same remarks apply to Dr. D. S. Davidson's excavations in north-west Australia some years ago, for he published an important paper on the results, and the specimens are now in the University of Pennsylvania Museum. An expedition from the Frankfort Museum, Germany, has just proceeded to the Kimberleys to study the rock paintings and to excavate prehistoric sites. One presumes that they will be permitted to take the specimens back to Germany.

Thus, even in these few instances, it will be seen that collections of artefacts from prehistoric deposits in Australia are now in America and will be taken to Germany, and the research worker who wishes to study them will have to visit these countries. The point is that such type collections should be deposited in one of the Australian museums, so localizing these important material documents in the history of our former inhabitants and giving students access to the specimens in Australia itself. In South Africa all private collections are registered and the possessor cannot dispose of any specimen unless he is granted the sanction of the Commission set up for the purpose. Legislation is now the only means by which the export of native curios can be stopped and the regrettable state of affairs prevailing at the present time remedied in Australia. It is earnestly hoped that this question will be satisfactorily settled by our governments.

The extraordinary number of rock paintings and carvings in New South Wales, especially in the Sydney district, is of great interest to scientists, bush walkers, and the public—to the latter if only as a medium for vandalism. For some time past the defacement and destruction of aboriginal relics have been reported to the Australian Museum and to the Anthropological Society of New South Wales, and action has been taken by these bodies to prevent further damage where possible. So, too, the Barrier Field Naturalists' Club has been instrumental in preserving some of the fine groups of rock carvings in the Broken Hill district, while the work of organizations such as the Rangers' League, Royal Australian Historical Society, Bush-Walkers' Club, and many others, has been of great value in saving groups of paintings and carvings from destruction.

These rock drawings are records of incidents in hunting, of the natural species which figured as food and as totems of the various clans constituting a tribe, and of the spiritual culture heroes who created the people and gave them their customs, weapons and other objects employed, evolved their

kinship and social organization, their laws and rites, and to whom appeal is made in ceremonies for abundant food. They form sites at which initiation, totemic, and historical ceremonies are held, and are an important record of the ritual life of the aborigines. In addition, they are valuable examples of aboriginal art. Not much actual research has been carried out in this field of local anthropology, and before a comprehensive study of them can be made it is essential that the location and nature of all carvings and paintings be accurately plotted on maps.

A great deal of mutilation and destruction of carvings and paintings has taken place. Figures have been cut out of the rock surface and taken away by collectors from groups of carvings at Mootwingee and Sturt's Meadows, western New South Wales, at Brookvale near Sydney, and recently at Burragurra, Yango, and from groups of paintings at Wolgan's Gap, Coolah Valley, Wollombi, and Berowra Waters. Other people inconvenience themselves by a long and sometimes uncomfortable journey to see rock paintings but after viewing them deliberately deface the drawings, ignoring the fact that more observers will visit the site after them. The paintings in some caves have been so defaced by the scribbling and printing of names of visitors over them that it is impossible to make out the nature of the drawings.

The spread of settlement on the outskirts of the city is one of the most serious factors militating against the preservation of carvings and paintings. In practically all instances where homes have been built near groups, the occupants, and especially their children, have added lines, re-cut the engravings, written and carved their names over them, and otherwise damaged the work of the aborigines. Instead of committing such vandalism, people who live near these valuable relics should appoint themselves guardians and take care that no one is allowed to tamper with them.

All caves containing paintings should have a steel wire grille erected to screen completely the front of the cave, at the same time permitting visitors to see the paintings. It is the aim of the Australian Museum to have all cave paintings in New South Wales protected in this manner.

In most other countries there is legislation in force for the protection and preservation of carvings and paintings, with heavy penalties for vandals who mutilate them, but unfortunately such laws are not in force in New South Wales or any other part of Australia.

Finally, I must refer to the wilful destruction of aboriginal skeletal remains. One has been informed of skulls having been used as playthings by children and eventually broken up and destroyed, of others being covered up because of their gruesome nature, and frequently, of their having been given away by the finders to the first person who asks for them. At Brewarrina, an aboriginal burial ground is now being used as a sand-pit, and dozens of skeletons and skulls have been smashed up by the workmen. All finds of skulls and skeletons, or places of burial of the aborigines, should be communicated to the University or the Museum, because important scientific data may be secured if the site is examined by a competent person. Actually, it is illegal and an offence against the law to take such remains from the place of discovery. An inquest by a coroner is necessary in case the remains may lead to the solution of a crime.

F. D. MCCARTHY

Australia : Ethnology.

Dow.

Aboriginal Stone Designs. By *Edmund B. Dow.*

That part of New South Wales west of the Darling River, and especially that portion extending from Broken Hill to the Queensland border, seems to be extraordinarily rich in relics of the aboriginal tribes who once held undisputed sway over the whole of this large area.

It is generally accepted that the Darling River represents one of the main lines of migration of the natives from north and central Queensland, with Cooper's Creek acting as a branch line towards the Lake Eyre basin of South Australia. The numerous waterways in Queensland, from the eastern coastal range almost to the Gulf, all unite to form these two main systems, and the natives would naturally gravitate along these highways of food and water until they eventually reached the Lake Eyre basin on the one hand, and the Murray and Adelaide districts on the other. Migration to the west was blocked by the Simpson Desert and other arid areas, while another strip of barren country separated the Cooper and Darling basins, thus preventing any general migration across it.

In spite of the present somewhat inhospitable nature of the country from the Darling to the South Australian border there is abundant evidence of its occupation by natives at some time or other. During the last 75

ABORIGINAL STONE DESIGNS.

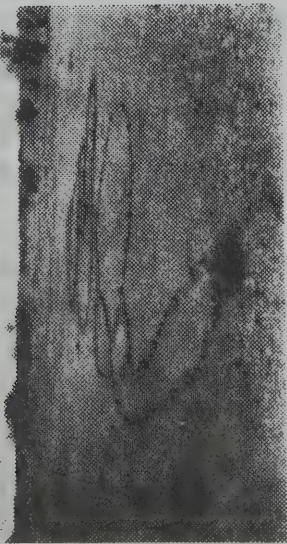


Fig. 1.

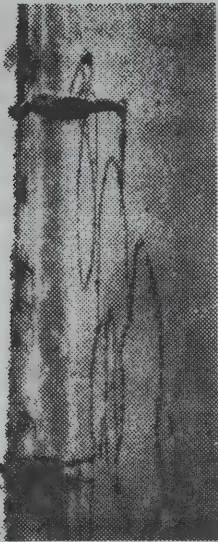


Fig. 2.



Fig. 5.

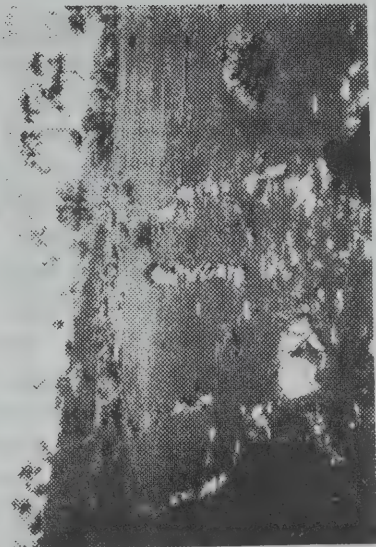
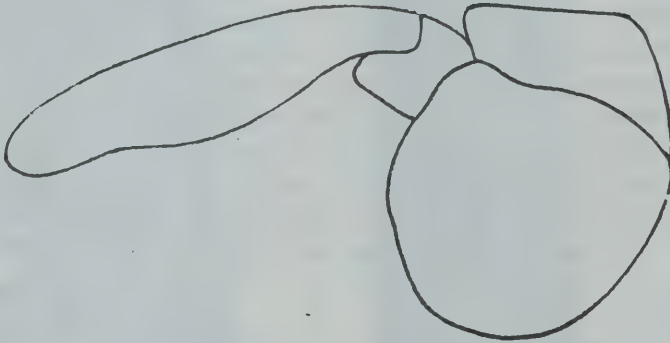


Fig. 6.

ABORIGINAL STONE DESIGNS.

PLAN OF STONE DESIGN.



MOUNT ARROWSMITH W.L.L. 2118. N.S.W.

Scale :- $\frac{1}{8}$ inch = 1 Foot.

E.B. Dow.

Fig. 3.

PLAN OF STONE DESIGN.



MOUNT ARROWSMITH W.L.L. 2118 N.S.W

Scale :- $\frac{1}{8}$ Inch = 1 Foot.

E.B. Dow.

Fig. 4.

years of its occupancy by the white man this country has suffered severely from wind and soil erosion, consequent on the heavy stocking by sheep, and it is hard to visualize it in its virgin state before the advent of the pastoralists. It certainly was very much more habitable for the blackfellow than it is at present, and from all the signs that are available one can assume that it has carried a small population for many centuries. Throughout the whole of the West Darling country under consideration there are many signs that at one period the rainfall was better than it is now, for in many places where the white settler has never seen water the cooking fires and stone implements of the natives bear eloquent testimony to the fact that there was a time when permanent or periodic waterholes existed, thus allowing them to camp and hunt at leisure. Along every river and creek, and around every lake-bed and clay-pan, may be found cooling fires, stone chippings and flakes, grinding stones, axes and all the other paraphernalia peculiar to the native, and an examination of all this type of evidence forces one to the conclusion that there was more than one migration from the north. In "Aboriginal Ceremonial Cairns"¹ I have discussed such heaps and have noted the air of extreme age which surrounds them, as if they were built and used by a very early occupant of the country, and the subsequent migrants, who are represented by the present-day natives, did not understand their significance and had no particular use for them.

The cylindro-conical stones of the Darling basin may also come under the same category for, although there is evidence that they have been used in recent times, I do not think they have been given the use for which they were originally intended.

At Mootwingee, where there are numerous examples of rock carvings, there are places where a new design has been superimposed over a much older one. The technique is the same and one can hardly believe that the artist was hampered by shortage of "canvas". It rather seems that the pictures represent two distinct periods of art in the history of the native. One can only guess at the age of the latest type of carvings, but they are certainly very old, and this is judged by the fact that pictures have been broken by the fracturing and exfoliation of the rocks on which they are executed.

It would thus appear that there are signs of at least two distinct cultures to be found in the rock carvings and stone implements and utensils of this district.

¹ "Aboriginal Ceremonial Cairns", *Oceania*, June, 1938.

STONE DESIGNS.

Another interesting occurrence in this country are the designs in stone, laid out on the ground, of which two separate examples will now be described, viz. at Mount Arrowsmith, in the far north, and in the Coonbaralba Hills to the North-east of Broken Hill.

(I) *Mount Arrowsmith, W.L.L. 61, County of Evelyn.*

The Mt. Arrowsmith pastoral property is about 150 miles to the north of Broken Hill and includes a small and low range of hills named the Magnetic Mountain or Mt. Arrowsmith by Charles Sturt in 1844.

The homestead is about three miles to the east of the hills in low rolling country, and the Mt. Arrowsmith Creek runs easterly from the hills towards Wonominta Creek. It originally joined this latter creek, but drifting sand has now caused it to change its course and it discharges into the Lake Bullea basin. The changing course of this creek is a further example of the great changes wrought in this country by the effects of soil erosion.

About two miles south-east of the homestead a small shallow water-course joins the main creek, and along this tributary is one of the most prolific camping grounds known to the author, apart from those along the Darling itself. There are hundreds of cooking fires, many of which stand two to three feet above the level of the now denuded flats; anvil blocks and stone nuclei occur, surrounded by hundreds of imperfect flakes, while chippings, knives and "arrowheads" seem to be scattered about in thousands over a few acres.

On either side of the creek there are bare flats or clay-pans alternating with low sandy patches, rising to, perhaps, eighteen inches above the general level of the clay-pans, and the sandy patches support a few mulga trees (*A. aneura*) and "dead finish" (*A. tetragonophylla*) of considerable age.

Chippings may be found embedded in the low sand ridges, while at the junction of the sand and flats there can be seen stone flakes in the process of being uncovered. It would thus appear that at one period the whole area has been covered by sand soil and vegetation, but wind has now shifted much of the soil and the implements embedded therein gradually sink to the hard bottom as the soil disappears. This is noticeable in many parts of the district; in fact, it is recognized that the best time for collecting is after a windy period, when the shifting sands have uncovered new finds.

At Mt. Arrowsmith much of the surface is covered with small sub-angular stones, somewhat similar to the gibber plains of the Lake Eyre region, and this name has been applied to this type of country, although the stones are not worn and polished to the same extent as in the typical gibber plains.

On one of the flats along the creek there are several designs laid out with these gibbers, and two of them are illustrated in the photographs and plans, Figs. 1, 2, 3 and 4. These two have been partially reconstructed and kept in order by Mr. V. G. McIntosh, who was the manager of the property for some years, but the others have been so badly damaged and scattered that it was useless to attempt to replace the stones in their original positions.

As will be seen from the photographs, the two designs illustrated in the plans, Figs. 3 and 4, are in juxtaposition on the ground.

The stones used in tracing out these designs are all of small size, picked up locally, the largest being about four or five inches long. It will easily be understood that such subjects are very difficult to photograph satisfactorily from a low elevation, but the plans have been drawn to dimensions and give an accurate representation of the design.

As mentioned earlier, these designs may originally have been built on the surface of the soil, and subsequent erosion has lowered them on to the hard undersurface, where they now rest.

I offer no comment as to the symbolism of the designs, leaving this to a more competent authority, but they certainly appear to be in the nature of ceremonial grounds.

(2) *Ironblow Creek. Waddy's Selection. W.L.L. 1718. County of Yancowinna.*

In the rugged Coonbaralba Hills, part of the Barrier Range, and about twelve miles north-east of Broken Hill, there is an extremely interesting area. In one place can be seen the skeleton of a native wurlie which has withstood wind and weather for over seventy years.²

² "Aboriginal Architecture", MANKIND, Vol. 2, No. 3, January, 1937.

ABORIGINAL STONE DESIGNS.

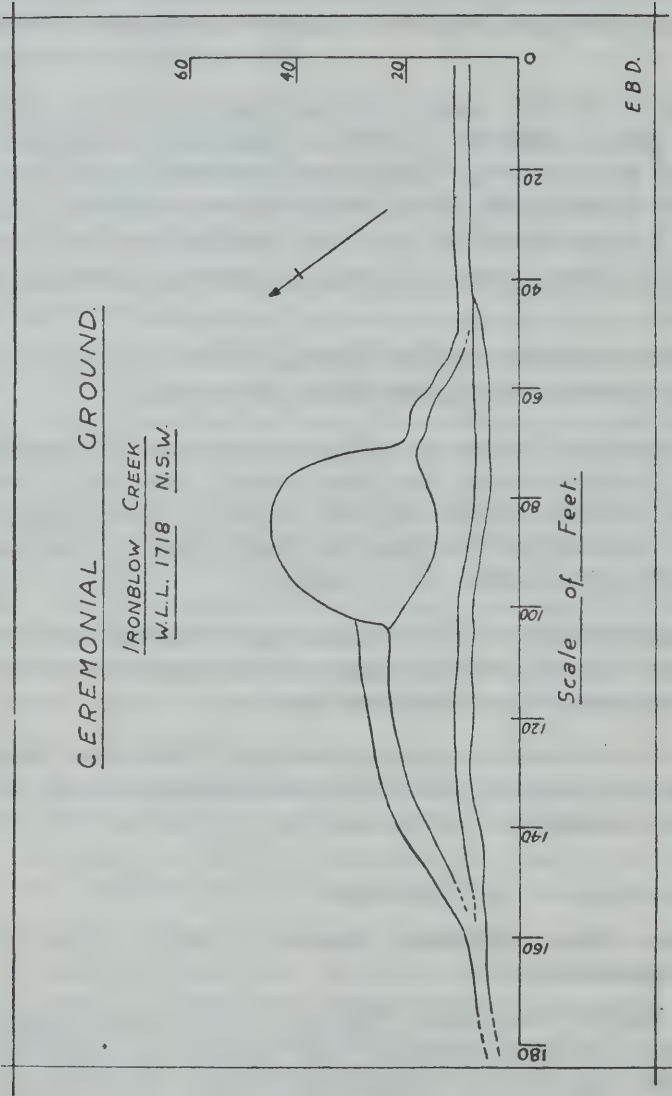


Fig. 7. A Stone Design.

Again, there occurs on Mulga Springs Creek a ceremonial cairn which has already been described.³

On the Ironblow Creek, a tributary coming from the north into Stephens Creek, there is a further ceremonial design as shown in the photographs and plans, Figs. 5, 6 and 7.

This is an entirely different design from that at Mount Arrowsmith and is built of stones of all shapes and sizes, some of them being 12 or 15 inches across. It is laid out on a flat piece of ground bordering the creek and has suffered somewhat by wandering stock and other causes. The plan shows the main outline, the broken lines representing sections that are so scattered it is impossible to say just where the stones should be. It gives, however, an accurate idea of the design. Owing to the great length of 176 feet it was impossible to obtain good photographs—an aeroplane would be the only solution to this problem—and here again I refrain from attempting any explanation of its use.

I have recorded these two examples for the benefit of future students of these subjects, for as the years go by these will become further damaged and probably all traces of them lost.

The West Darling district is thus seen to be a happy and prolific hunting ground for examples of native art and culture, and it is hoped that our governments will soon be more alive to the value of such places for scientific research and do something to protect them from damage and natural decay. These two areas could be fenced at very small cost and this would preserve them as national monuments for future generations.

E. B. Dow

³ "Aboriginal Ceremonial Cairns", *Oceania*, June, 1938.

ANTHROPOLOGICAL SOCIETY OF NEW SOUTH WALES: PROCEEDINGS

Tonga, Yesterday and To-day. *Summary of a lecture delivered before the Society by Rev. E. E. Collocott, M.A., D.Litt., on June 8th, 1937.*

A little more than a century ago the British privateer *Port-au-Prince* was cut out at Haapai, the central archipelago of the Tongan group, and a large number of the crew killed. Amongst the survivors was a lad named William Mariner, who spent the next four years, until his return to England, in close association with the chief Finau, who at that time was the most powerful chief in the group. Mariner, after his return to England, was questioned by Dr. Martin, who, with the information gleaned from Mariner's quick observation and retentive memory, wrote a book that has become a classic. Mariner in one respect looks at the career of Finau from a wrong viewpoint. He regards Finau as the king of the group, and all those who fought against him as rebels. Finau was not the king, but the head of a junior branch of the tribe, the Haa Ngata, to which the temporal king belonged. The paramount kings or chieftains for many centuries had been the Tui Tonga, whose lineage was semi-divine, and who on certain important occasions may be spoken of as incarnations of deity upon earth. The earlier Tui Tonga were not only sacred kings, but also temporal rulers. In the fifteenth century the Tui Tonga ceased to take an active part in the affairs of government, delegating executive power to a younger branch of his house, the Tui Haa-takalaua. The principal seats of both these kings were in the eastern district of Tongatabu, but about the middle of the seventeenth century the Tui Haa-takalaua established his son Ngata in western Tongatabu with the title Tui Kanokupolu. Since then the power of the Tui Kanokupolu has steadily grown, until in 1865, on the death of the Tui Tonga, no new sacred king was appointed, but many of his prerogatives were transferred to the reigning Tui Kanokupolu, Taufaahau, more familiar to English readers as George I, the first Tongan Christian king. His great-great-granddaughter, Salote, now sits on the Tongan throne.

After his historical summary the speaker referred to Tongan poetry. One marked feature of its form is the long series of rhymes and assonances at the ends of lines. In matter a constantly recurring theme is the beauty of nature, the love of the home-land. A particularly fine poem is the reflections of Tukulua during an illness that probably ended in his death. It is a philosophically resigned, but regretful, farewell to life.

Tongans rank high as musicians, poets and orators, but the plastic arts are less well developed. They are good cultivators of the ground who for long have understood the value of crop rotation: they are skilful and bold sailors, and have proved themselves valiant fighters. They are friendly, sociable people, loyal and kindly. They alone of the Pacific Island peoples are living to-day under their own hereditary ruler. No land, except on small blocks, has been alienated to foreigners: a wise and beneficent system of land tenure assures to all its citizens a modest competence and freedom from harassing cares for the present or the future.

The History of Rotuma as Reflected in Its Language. *Summary of a lecture delivered before the Society by Rev. C. M. Churchward, M.A., on 20th July, 1937.*

Although little is known with certainty concerning the history of Rotuma (a small island about 300 miles north of Fiji) prior to its discovery by Europeans in 1791, its general outlines

may be inferred from the combined evidence of the characteristics of the people, native traditions, and the nature of the language. On the whole the evidence seems to point to an aboriginal race of unknown origin, then an influx of Melanesians perhaps from Fiji or the New Hebrides, then an influx, or two influxes, of Polynesians from Samoa under Raho and Tokainiua perhaps in the fifteenth century, and finally another influx of Polynesians, this time from Tonga under a chief named Ma'afu, early in the eighteenth century.

At all events, a careful study of the language of Rotuma shows that it is the result of the fusion of several languages, including at least two Polynesian strata, a somewhat less marked Melanesian stratum, with perhaps a slight admixture of Micronesian, and some very important elements which are peculiarly Rotuman and may be regarded, I think, as an aboriginal substratum.

The words which apparently belong to this aboriginal substratum include many of the most commonly used words of all, such as the native words for today, yesterday, tomorrow, etc., for midday and afternoon, for parent and for chief, for hair, teeth, mind, and head, for beach, garden, house, doorway, sennit, sandals, thing, snake, undergrowth, and verbs and adjectives meaning to love, to hate, to be frisky, to run away, to run after, to ascend, to move along, to arrive, to marry, to thrive, to die, to be lazy, foolish, quick, slow, true, false, big, many, wet, cold, red, blue, etc., etc. Some common words, however, are evidently of Melanesian origin, while very many are certainly Polynesian. Among the pronouns, verbal particles, vocative signs, adjectival and adverbial particles, prepositions, conjunctions, and modal signs, we find a similar admixture.

Moreover, when we examine the consonantal correspondences between Rotuman and related languages, we find such significant facts as the following :

(a) The Tongan, Samoan, and Maori *t*, and the Fijian *t* or *d* (*nd*), sometimes remains *t* in Rotuman, sometimes becomes *f*, and sometimes *j* (*ch*). For example, the Polynesian *mutu*, Fijian *mudu*, to sever, remains *mutu* ; but *tolu*, three, becomes *folu*, and *mata*, eyes, becomes *mafa*, while *tao*, spear, *tona*, yaws, and *matatau*, expert, become *jao*, *jona*, and *majau*.

(b) The Tongan and Samoan *f*, Fijian *v*, is sometimes *f* in Rotuman, sometimes *h*. Thus *fana*, to shoot, remains *fana* ; but *fanua*, land, becomes *hanua*.

(c) In some words *l* becomes *r*, in others it remains *l*.

(d) As regards *k* and the glottal stop ('), Rotuman sometimes agrees with Samoan, and sometimes with Tongan.

But perhaps the clearest evidence of two distinct strata is to be found in the fact that the very common Polynesian and Melanesian prefix *faka-* or *vaka-*, etc., is used in Rotuman in two different forms, namely *a'-* (in poetry *a'a-*), forming adverbs and causative verbs from adjectives, and *fak-* (in poetry *faka-*), which usually means resembling or pertaining to. For example, from *lelei*, good, we get *a'lelei*, meaning well (adv.) or to amend, while from *foro*, body, we get *fakforo*, physical.

In the Rotuman of today there are, of course, hundreds of words of English origin as well, such as *sipi*, sheep, wool, and *jaja*, map (from "chart"), as well as recent introductions from Fiji, such as *tinau* (F. *dinau*), debt, and *matanitū*, government.

The Anatomical Evidence of the Origin of the Tasmanians. *Summary of a lecture delivered before the Society by Dr. J. Wunderly on August 17th, 1937.*

Dr. Wunderly commenced by declaring his intention of placing before the audience some of the results of a seven years' inquiry into the skeletal remains of the Tasmanian aborigines. He summarised the conflicting opinions concerning the origin and migration of the Tasmanians to their remote island home, concluding that they left south-east Asia, traversed Australia and finally entered Tasmania by easy stages.

During the Melbourne inquiry, begun in 1930, an examination was made of all earlier literature upon these natives. The outstanding piece of work of permanent value was that of Sir William Turner, who isolated the characteristic traits of the native and defined his peculiarities as distinct from other negroids.

The Melbourne workers made it their business to examine the 114 skulls in the Commonwealth, 80% of which were declared authentic, and the rest were half-castes or not Tasmanian at all. It was found possible to divide the Tasmanian skulls into two groups—the earlier and the later occupants of the island. The anatomical difference between the two is claimed to be indicative of the different lengths of occupancy of a new environment. The skulls of the earlier Tasmanians resemble those of southern Australian aborigines, and so near are they that they cannot but be regarded as of fundamentally the same race.

The results of the Melbourne inquiry are to be published in full in the near future, and are to correlate all reliable anatomical, ethnological, geological, historical and geographical data. The workers hoped, concluded Dr. Wunderly, that the report would rouse comment—be it favourable or otherwise—for it would then appear progress was being made towards the solving of an intriguing problem!

Archæology and Material Culture of the Aborigines of N.S.W. *Summary of papers delivered before the Society by Mr. W. H. P. Kinsela, Mr. C. C. Towle, Mr. W. J. Enright, Mr. R. H. Goddard and Mr. W. J. Walton on September 21st, 1937.*

The first paper was delivered by Mr. W. H. P. Kinsela upon one of three hitherto unrecorded groups of cave paintings in the Tallong district, near Goulburn. His coloured slides showed a predominance of human figures depicted individually and in groups, and coloured in red, white and black. Some of the figures were painted in two colours such as white surrounded by an outline of red, and some, again, appeared to have been worked over from time to time. Mr. W. J. Enright considered that this set of paintings was of particular importance, and could doubtless be interpreted.

The second paper, which summarized briefly the archæological riches of the far west of New South Wales, was contributed by Mr. C. C. Towle. He illustrated his remarks by lantern slides, some of which depicted rock carvings and paintings of the Mootwingee district, which area is characterized by the use of a technique quite different to that employed in the coastal districts, in that the figures are not merely depicted in outline but the whole surface is pecked or hammer-dressed, the carvings are much less than life-size, and conventionalized signs are more conspicuous. The paintings are a magnificent series of stencilled hands, feet, boomerangs, lizards, snakes and conventionalized signs. Many fine sites have, unfortunately, been spoilt by vandalism. An arrangement of stones near the Lower Macquarie, which had

apparently been a ceremonial ground, was described by the speaker, who went on to tell of the tree carvings and trees from which bark for fashioning canoes and coolamons had been stripped, and of camp and cooking places of the aborigines. Both slides and specimens were shown of some of the finest types of implements found in the far west, such as ground-edge axes, core implements, grinding stones and a great variety of flakework—all of which serve to prove that the far west was an area of high cultural development.

Mr. W. J. Enright spoke upon the different types of rock paintings found in Australia. He pointed out the big difference between the paintings of eastern and western Australia, and explained the meaning of certain symbols, such as the snake and lizard, which were frequently signs of the Karadji or medicine man.

Mr. R. H. Goddard's contribution was a description of further examples of the sculpture of the aboriginal woman, Kalboori Youngi. The pieces, from five to seven inches in height, consisted of figures of men, women and animals, either individual or grouped together, and were carved out of hardened clay with a penknife. The figures were remarkable for the attention to detail and the skilful portrayal of emotion.

Mr. W. J. Walton then read an account of two excursions in the Kuring-gai district, during which several groups of rock carvings were recorded. His notes upon the country traversed brought vividly before his listeners the natural setting and the type of spot chosen for the carvings.

The evening was concluded with a series of lantern slides upon the daily life of the natives of New Britain, shown by Miss E. Bramell.

The Introduction of Chinese Labour into French Oceania, 1864-74. *Summary of the Presidential Address to the Society, delivered by Mr. Eric Ramsden on October 19th, 1937.*

For his presidential address on October 19th, 1937, Mr. Eric Ramsden took as his subject "The Introduction of Chinese Labour into French Oceania, 1864-74". The material for his address, he explained, was based on official documents transferred to the Mitchell Library in Sydney from the British Consulate in Papeete, following his visit to Tahiti in 1935.

The speaker traced the development of the Atimaono coffee and cotton plantation, under the direction of William Stewart, which was commenced in 1864 and collapsed ten years later. It was at the request of Stewart, he explained, that the French authorities agreed to the introduction of Chinese coolies, also native labourers from other islands in the Pacific. The most serious problem that faced Stewart was an adequate supply of labour. Consequently, the kidnapping or "blackbirding" of natives from the Line Islands and other groups became rife, and the system led to many abuses.

Stewart's activities at Atimaono, which eventually assumed considerable proportions, undoubtedly interfered with the culture of the islands from which recruits were compulsorily taken. Paradoxically, the descendants of the Chinese labourers introduced by him into Tahiti are now the owners of the Atimaono plains upon which he began his commercial operations.

The failure of Stewart in making Tahiti a cotton-growing country, he declared, was primarily due to the fact that he was forced to contend against economic factors over which he had no control. As soon as the United States of America, following the Civil War, returned

to the world market with her cotton, it was no longer commercially possible to produce that commodity in French Oceania. Even prior to Stewart's death in 1873 his company was in serious financial difficulties.

The speaker declared that though Stewart had his place in Pacific history, even if it was not a particularly creditable one, he was ruthless in his methods, consumed by ambition, and altogether heedless of the misery his commercial speculation caused among the coolies and natives in his employ.

Annual Report of the Anthropological Society of New South Wales, 1937. *Summary of the report delivered at the annual meeting of the Society, October 19th, 1937.*

Probably the most noteworthy extension of the Society's activities this year took place at Newcastle, where a special general meeting was held on March 18th for the benefit of local members and residents of the district who are interested in the science. Dr. F. W. D. Collier presided at the meeting in the absence of the President, Mr. Ramsden, who was unfortunately indisposed. He thanked the Society for enabling those present to come together and discuss topics of mutual interest, and expressed the hope that such meetings would be held in Newcastle at least annually, for they would serve to spread the interest in anthropology farther afield.

The urgent necessity for the protection of aboriginal relics was ventilated at this meeting and a plea for protective legislation received strong support. This same plea was voiced at the Auckland meeting of the Australian and New Zealand Association for the Advancement of Science in January, and the Society through its delegates subscribed to a resolution forwarded by the Council of this Congress to the governments concerned, which called their attention to the existing unsatisfactory state of affairs and asked that remedial action be taken. The hon. secretary communicated with the Kuring-gai Park Trust with regard to the building of roads over groups of rock carvings, and with the Lands Department concerning the protection of rock carvings which have suffered damage at Burragurra.

In the past twelve months eight ordinary and two special general meetings were held ; owing to the sudden illness of the lecturer a meeting did not take place in May. For details of these meetings the reader is referred to previous proceedings of the Society.

Council met at nine Ordinary and two Special Meetings.

Upon the resignation of Mr. F. D. McCarthy from the hon. secretaryship in June, Miss E. Bramell was appointed to carry out these duties till the end of the term. Mr. C. C. Towle was invited to fill the resultant vacancy in Council.

The place of meeting of the Society during 1937 was at Science House, a move made chiefly for reasons of economy, and the fact that a smaller room might prove more comfortable for members. The postal address and the property of the Society remained at the Australian Museum.

Seven members were admitted during the year, and there were eight resignations. The total membership now stands at 118.

On September 30th the Society had £18 18s. 6d. in hand. The account for the issue of MANKIND now in press has yet to be met ; it is anticipated that cash in hand will be sufficient to defray this expense.

Once again the Society's library has been increased through the generosity of Mrs. Elizabeth Brettell, who has presented eight volumes on subjects of wide anthropological interest.

The Society's journal, *MANKIND*, has been made the subject of favourable comment overseas; the editor reports that its improved standard has attracted the attention of several noteworthy scientists. The funds of the Society have, unfortunately, permitted the production of only one issue this year, in January. Another issue is now in press, and should be out before the end of the year. It is to be regretted that the tardiness of some of our members in the payment of subscriptions causes inconvenience in this sphere of the Society's activities.

For the Auckland meeting of the Australian and New Zealand Association for the Advancement of Science, in January, Dr. C. Anderson, Miss E. Bramell and Mr. R. H. Goddard were appointed delegates. The following papers were presented by members at the Section of Anthropology: "The Return to Faith", an outline of the reaction of native peoples to European civilization, and constructive suggestions for helping them to readjust themselves, by Prof. A. P. Elkin; "The Social Status of Women in Manam Island", by Miss C. Wedgwood; "Education and Native Art", by Mr. F. E. Williams; "Certain Observations on Aboriginal Rock Carvings in the Wollombi District", by Mr. R. H. Goddard; and "Stone Material of the Australian Aboriginal", by Mr. S. R. Mitchell.

During the above congress delegates of the various anthropological societies met and discussed the draft of the constitution and by-laws of the proposed Australian Anthropological Association. The delegates of the Polynesian Society showed great interest in the movement. Council has since appointed a sub-committee to handle this matter, and to examine the draft of the proposed constitution and by-laws in the light of the revised rules of the Society.

An outline of the activities of members is of interest. The recent issue of the *Philosophical Transactions* of the Royal Society of London contains an important paper by Prof. J. L. Shellshear, "The Brain of the Aboriginal Australian, a Study in Cerebral Morphology". Prof. A. P. Elkin, accompanied on several occasions by Mr. W. J. Enright, has been engaged in research work amongst the natives of the Taree and Kempsey districts. Mrs. Timothy Kelly has also carried out investigations amongst the aborigines of Kempsey. In June last Mr. F. D. McCarthy left to carry out archæological work in the Dutch East Indies. Up to the present his time has been spent upon several sites in the Celebes, where he has been working in association with Dr. P. V. van Stein Callenfels and Dr. Willems. Mr. F. L. S. Bell, Editor of *MANKIND*, was granted leave of absence from April to November. Under the auspices of the Carnegie Corporation he has made a study of library organization in America and Europe, and is now on his way home. Mr. C. C. Towle continues his investigations in the material culture of far western New South Wales, and Rev. A. J. Barrett spends what time he can spare on camp sites of the south coastal districts. Miss Phyllis Kaberry is furthering her anthropological studies at the London School of Economics.

The above will indicate the varied lines along which research is being undertaken, and the wide field of activity for energetic members.

Council, on behalf of the Society, would like to take this opportunity of extending its appreciation to the lecturers responsible for the splendid series of addresses given this year. All the material presented was the result of original research or field work, and, in several instances, was placed before an audience for the first time.

REVIEWS

Ein vorkapitalistisches Wirtschaftssystem in Buin. By Richard Thurnwald. *Archiv für Rechts- und Sozialphilosophie*, Band xxxi, Heft 1.

As a result of field work in Bougainville Island in 1908-9 and 1933-4, Professor Thurnwald here presents several examples of a functioning native economy. Some idea of the scope of this article may be obtained from the six chapter heads, viz. (1) The Social Structure, (2) The Maintenance of Life, (3) Handicrafts and Co-operative Work by Reciprocal Aid, (4) Festal Exchanges and Personal Prestige, (5) Inheritance and Property, (6) Pigs, Money and Business.

Apart from the information on economic affairs contained in these essays, I would recommend anyone to read them as an easy introduction to the study of modern social anthropology. Dr. Thurnwald has shown here how closely related each aspect of primitive man's life is to every other aspect and how impossible it is to study the life of a primitive people from one angle alone.

What better indication is there of the mental capacity of the savage than his ingenuity in constantly maintaining his food supply and in planning for the future! In regard to handicrafts, one perceives with admiration the intelligence of some of these people in inventing, maintaining and improving various arts and techniques. Their organized forms and methods of building, hunting, fishing, tilling, searching for and storing food presuppose very keen and continued efficient observation of many natural phenomena, e.g. seasonal changes and the productivity of different soils.

Altogether this is an admirable article and one likely to further enhance the prestige of the distinguished author.

F. C. BENDER.

Menschen der Sudsee: Charaktere und Schicksale. By Hilde Thurnwald. Ferdinand Enke, Stuttgart, 1937. 201 pp., 32 illustrations.

Too long have we laboured under the impression that a knowledge of primitive man also included a knowledge of primitive woman. It is only within the last few years that we have been disillusioned and enlightened as to the true function of woman in primitive society. Although Frau Thurnwald's book deals with the general culture of the Buin people,¹ the emphasis all the time is upon the character and status of the womenfolk.

She has adopted a modification of the case-history method, so successfully applied in other branches of sociology. Each of the sixteen narratives which she unfolds has been compiled with all the care and attention to detail with which the reader is no doubt familiar in the work of her distinguished husband. In addition, each narrative gives so vital and colourful a picture of native society that the book must have an appeal beyond the usual somewhat circumscribed circle of scientific readers.

Being a "functionalist", after a fashion, Frau Thurnwald has given us a dynamic picture of Buin culture, and not the least interesting part of her book deals with the effects of culture contact, especially in relation to the domestic life of Buin women.

Anyone in search of original material on the attitude of women towards polygamy; on the criteria of social prestige; on native magic as practised by the native woman; on native standards of sexual morality or

¹ Buin is a district in Bougainville Island, Solomon Islands group. Frau Thurnwald and her husband carried out research work here in 1933-1934 for the Australian National Research Council.

on native economy can be assured of finding a wealth of such matter in this book. The history of Kidou the Medicine Woman is full of valuable data on the psychic life of the primitive. Frau Thurnwald's references to the relation between auto-hypnosis and the efficacy of native magic are particularly valuable in this respect.

Taken all in all, this book is our only key to the life of the Buin woman and one of the very few worthwhile monographs on the social anthropology of primitive woman in general.

F. C. BENDER.

Australian Aboriginal Decorative Art.

By Frederick D. McCarthy, with a Foreword by Professor A. P. Elkin. Trustees of the Australian Museum, Sydney, 1938. 48 pp., frontis., and 33 figs.

The present day student of primitive art will look almost in vain for any information or for any figured examples of Australian aboriginal art. Perhaps this is due to the peculiar richness of Melanesian and Polynesian native art, especially that of the Sepik and Maori peoples, or perhaps it is due to the very widespread and very false belief that the Aborigines as a race have the mental attainments and cultural potentialities of high-grade morons. However, whatever the reason may be for this lack in our literature, Mr. McCarthy has made a very fine attempt to repair our loss.

In his foreword, Professor Elkin emphasizes the importance of treating the art of the Aborigine in the same way as we have treated his religion and his economy. Neither of these latter aspects of Australian aboriginal life can be studied apart from the rest of the culture, and so it is with the art of the Aborigine. The professor demonstrates how impossible it is to understand the intention of the Australian artist unless one

has accurate knowledge of his magico-religious beliefs. To the Aborigine, art is often no more than pictorial myth, and myth no more than verbal ritual.

Although one realizes that the full significance of primitive art cannot be revealed except by reference to its symbolic value, one feels that many examples of savage art are the outcome of genuine æsthetic feelings. I have met and talked to native poets and sculptors and choreographers and they were men apart from the rest of the community, of higher intelligence, more restless personalities and unswerving in their devotion to their art. Undoubtedly, many of the gracefully modelled specimens figured in the book under review were the work of true artists and the result of an unadulterated desire to create a beautiful object.

Mr. McCarthy claims that "there exists in Australia a number of art areas, each of which is characterized by its own distinctive designs and by its choice of objects for decoration. The areas are (1) Eastern Australia, including central and southern Queensland, New South Wales and Victoria, (2) North-eastern Queensland. (3) Central Australia and portion of the Kimberleys (4) Arnhem Land and adjacent islands (5) Western Australia and the Western Kimberleys. (6) Broome District, Western Australia."

The art of eastern Australia is characterized by coloured, incised designs on shields, boomerangs and trees, whilst that of north-east Queensland is exemplified in the painted designs on oval shields and paddles. The patterns are almost invariably symmetrical. The art of central Australia is sharply defined by the use of curvilinear and circular elements. The designs on the well known *tjurunga* are of this type. In Arnhem Land there is a complete absence of incised work, all the

decoration being by painting which does not include any concentric figures. The decorative art of Western Australia is confined to incising on spear-throwers, shields, etc. The zigzag forms the principal design element. The Broome district is distinguished from other areas because of the unusual way in which one incised geometric pattern is superimposed upon another. The basic design is a maze of broad, fluted, right-angled lines arranged in a bewildering manner.

Of particular interest to the reviewer is the author's statement that the most distinctive feature of the geometrical art of Australia is the regional occurrence of concentric figures, either formed on a single continuous line or consisting of separate figures increasing in size from the centre

outwards, combined with flutings in various patterns.

Another interesting conclusion is that "the evidence indicates that both naturalistic and geometric art have had distinct origins."

There are several matters which one would like to see discussed more fully, e.g. the factors causing the distinctions between the different art areas; the relation between economy and art and the fallacy of attributing a common significance to a single design element. However, the work as a whole shows a careful and intelligent sifting of the available material, and one feels that in this small monograph the author has laid the foundation of a genuine study of Australian aboriginal art.

F. L. S. BELL.

CORRESPONDENCE, NOTES AND NEWS

Dying Races of Australia: A Letter to "The Times".

Of particular interest to our readers is the following letter by Mr. Braunholtz, which appeared in *The Times*, Saturday, 11th December, 1937.

Sir,

The correspondence in the columns of *The Times* after the publication of your Australian correspondent's valuable article upon the dying aborigines of the Commonwealth, and your editorial comments thereon, will have been followed with deep interest by everyone concerned with the study or administration of primitive peoples. The aboriginal areas of Australia have been fields for research for several generations of scientists, notable among them being Sir James Frazer, Sir Baldwin Spencer, and Professors Radcliffe-Brown and Elkin. It is not too much to say that the immense

mass of information brought together by these men, and by the younger scientists who have followed in their discipline, forms a most important part of the basis of modern social anthropology. Much of it has been collected by men of the type to whom Sir Hal Colebatch refers in his letter to *The Times*—"men having a sense of proportion and a practical knowledge of pioneering difficulties as well as profound anthropological learning".

The Agent-General for Western Australia is perfectly right when he draws attention to the historic difficulty of finding a solution to the problem of these dying tribes, but one can hardly pass over without comment the antithesis between practical knowledge and anthropology which is implied in his interesting and frank letter. One feels that if this were intended, it would be unfair to the status of anthropological science, and

particularly unfair to the strongly practical bent of anthropologists working in the Australian field.

Anthropologists are not content with pure theory, but apply scientific methods of study to native problems, in dealing with which the best administrators are glad of their advice, and would often be handicapped without it. In the last ten years the A.N.R.C. has sent a corps of anthropologists into many parts of Australia under a Rockefeller endowment. Their collected data would be of incalculable assistance to Administrations faced with such perennial problems as the ritual or totemic use of land by the "blackfellow", the breakdown of tribal authority, the conflict between native law and European law, the fear of sorcery, as well as such wider and even more difficult problems as the drift of tribes off their lands, the educability of the native, and so on. Australian anthropologists have for many years been patiently sifting all the ascertainable data on these matters, and would undoubtedly be only too glad to place them at the disposal of any Administration.

To mention only one instance, field workers in many parts of north Australia can point to the places where immediate steps are necessary to arrest the drift of native populations. One cannot feel, therefore, the Agent-General is fully aware of the potential and practical value of anthropology, when he writes that anthropological help "may" be some use in placing the administration of the aborigines on a sounder basis.

Yours faithfully,

H. J. BRAUNHOLTZ,

President, Royal Anthropological Institute,
52 Upper Bedford Place, W.C.1.

Southern European Votive Offerings.

Sir,

In Vienna, last November, the Museum für Völkerkunde held a special display of southern European religious art and relics. Amongst these exhibits, which were mostly from Germany and Austria, but also came from Italy and Switzerland, were charms against the evil eye (model horns, hands, shoe, eagle's head, fish, and pieces of red coral), and amulets, comprising cowries, shell opercula, crab's claw, a fossil shark's tooth, bits of bones, bezoar stones, and flasks containing relics. I was mostly interested in the various forms of votive tablets. From Swiss hermitages came wax models of carp, sheep, cows, etc., and the moulds for making them. Apparently, in southern Europe, sacrifice has come to this, for from their shrines come offerings of wax, wood, or silver in the shape of ears, tongues, lizards of peculiar form, models of scrota and breasts, anthropomorphic vases, stirrups, and even mounted human teeth. Some of these *Votivtafeln Süddeutsch* are evidently thank offerings for safe childbirth, as there are model babes in swaddling clothes, and crayfish and goats of clay. One paper tablet announced very simply that Mary had delivered (*Maria hat geholfen*). Then there were pictures of operations, shipwrecks, rescues and battles, even one of a motor-car accident: "*Voto della famiglia IZZO per grazia ricevuta 25 Dicembre 1928.*" Likewise, from many a wayside shrine or chapel, were iron models of cattle, men, eyes, etc., also some finely carved wooden representations of viscera from Bavaria. Students of anthropology will doubtless trace back for many centuries the practice of these simple peasant folk of modern times in making their thank-offerings, but the forms these offerings take are very much older than the religion they at present serve.

The Museum für Völkerkunde has many valuable ethnological exhibits, including the original feather head-dress of the God Quetzal-coatl which was given to Hernan Cortez by Montezuma II, also a great gallery of arms and armour, some dating back to the time of Maximilian I (1459-1519) and even earlier.

GILBERT WHITLEY.

Movements of Members.

Dr. D. S. Davidson of the University of Pennsylvania plans to leave the United States in July for Western Australia, where he is to undertake a two-year investigation into the material culture of that region. Unfortunately we shall not have the pleasure of seeing Dr. Davidson until his return, as he is sailing to Perth via Java.

Dr. Henry Field of the Field Museum of Natural History is at present preparing for publication his reports on his last expedition to the Near East. In August, he intends to

be present at the International Congress which is to be held at Copenhagen, and, as a member of our Society, he has promised us a brief summary of the proceedings of the Congress.

In Appreciation.

In response to the Council's appeal for funds for the Journal and the Library, several members very kindly forwarded donations. As a result, the Publications Fund was credited with the amount of £8 7s. 8d., and the Library Fund with £1 18s. The Council desires to express very grateful thanks to the members who forwarded donations. At the beginning of the year, funds were almost depleted, and a curtailment of activities appeared to be necessary. The generosity of those who contributed to the appeal has enabled the Council to carry on full activities during the year.